

BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

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TRUTH

CANNOT DO INJURY

Great Teaching of Spinoza Retold with
Splendid Effect—Parallels of
Christianity in Older
Creeds.

AN EXTRACT FROM
WILSON'S ROME BOOK.

(By J. C. Brown.)
We hold with Spinoza that the truth cannot injure anyone if it is the truth. Read the following collection and then express your honest opinion concerning the alleged divine origin of the Christian religion.

In his latest book, "A Trip to Rome" the author, Dr. J. B. Wilson says:

The British Museum is the greatest place of all. I spent the whole day there, and would have liked to remain a month, and I would write a book, in that time for freethought use. Here is the greatest collection of the relics of antiquity in all the world. I will only speak of "The Creation Tablets," and others bearing upon the book of Genesis. These tablets lay in the British museum for thirty years before their value was known. Finally a young man by the name of Smith, who had a genius for deciphering hieroglyphics, etc., came along and easily translated them. They are the very oldest accounts, dating back thousands of years prior to the oldest story of the Pentateuch.

These tablets were first made of soft clay and lettered by a wedged edged tool, then the clay was burned. The tablets are mostly in fragment, but many are whole and perfect. The lettering is wonderfully well executed and much of it as perfect as the type of this book. They were "wiser than we in many things." They put their records in clay, and we put ours on paper.

Of these tablets on a card in English. I will give you some of them condensed, but enough to show you where the Jewish story of creation came from, and to prove that the Bible is not the word of any God. In reading these accounts which I have condensed, you will be startled at the extent to which the author of the Pentateuch also condensed them. See how plain and scientific the Assyrian account stands out.

The Assyrian Story of Creation.

In the beginning, nothing existed except the gods and the great deep. A movement took place in the waters, after which the God, Merodach founded the earth. He next created man and beast, and the great rivers of Babylon and he founded also the cities of Nippur and Erach, together with their temples. Then Merodach created the sun moon and stars, and made them to be the abodes of the gods and fixed their courses. He next divided the year into twelve months. He made the sun to rule the day and the moon to rule the night and determined the duration of their phases.

The Story of the Deluge.

"The Hero of Gilgamesh—the story of his escape from the deluge—the gods in this city determined to send a flood upon the earth to destroy it; but Ea, one of their number warns Tsit-Napishtim of what had been decreed and bids him to make a ship in which to save himself and his family. He ordered him to take into the ship with him, living creatures of every kind, and counsels him how to answer the men of his city when they ask him concerning his work. Tsit-Napishtim therefore built a ship with stories and divisions and pitched it within and without, and stored it with food. He next placed there his family and his possessions and all kinds of birds and beasts, and at a certain time, by the command of Shamish, went into it, and shut the door, and gave the command of the ship to Puzur-Bel. The flood descended and destroyed mankind and the gods fled to heaven in fear. The waters increased for six days and six nights, but began to abate on the seventh. On the twelfth day the ship rested on Mount Nisir, and six days later Tsit-Napishtim sent forth a dove which flew hither and thither and finding no resting place, returned to the ship. He next sent forth a swallow, which also returned, and finally a raven, which seeing that the waters had abated, came not back. Then Tsit-Napishtim came out from the ship and made an offering to the mountain.

The gods smelt sweet savor and gathered round about like flies. Bel was filled with wrath at the escape

of Tsit-Napishtim, but his anger being appeased by the gods Ninip and Ea, he bestowed divine rank upon him and his family and allotted them a habitation at the mouth of the river Euphrates.

The Story of Moses.
Condensed, this tablet reads: "The birth of infancy of Sarcon I.

"Sarcon was brought forth in secret and was put by his mother in an ark of reeds, smeared with bitumen, which she set floating on the river Euphrates. Akke, a water-bearer, found the child, and reared him, until the goddess Ishtar, having seen him, loved him, and made him King over the land.

The Original Jesus.
The tablets which records the story of Christ reads in part as follows:

"Merodach on account of his victory over Thanet (the Evil One) and of his creation of the heaven and the earth, for which works he received the title, Lord of the Universe, his father rejoiced thereat, and gave to him additional honors and bestowed upon him his own name, Ea, together with the power and dignity which belonged to it."

Had I space and time, I could give you much more, but I have written here the chief events in Biblical history. The Creation, the Deluge, the story of Moses and the story of Christ. They should be valuable reference to you in an argument upon the subject of creation.

Remember that these tablets are the oldest records we have of the human race—the very first recorded print in existence—that in the story of "The Creation," mention is made of having founded the city of Nippur. Late excavations of Nippur have shown unmistakable dates and records pointing back 12,000 years; so these tablets were written previous to that time. It may have been many thousands years previous. Anyhow, there the tablets are, in beautiful clear print, about one-third inch in length, and as plain and uniform as the type you are reading. There is also a tablet recording the story of the Garden of Eden, and of the serpent, and the fight between the serpent and the man.

an account of these tablets on a card in English. I will give you some of them condensed, but enough to show you where the Jewish story of creation came from, and to prove that the Bible is not the word of any God. In reading these accounts which I have condensed, you will be startled at the extent to which the author of the Pentateuch also condensed them. See how plain and scientific the Assyrian account stands out.

There were hundreds of such documents in the cases, showing the very advanced thought of these people, thousands of years before we have any history of the Jewish race; and it ought to be plain to any one where the Jews got their history of the creation, their deluge and Moses and where the modern world got its Christ. There is their story of Christ in the very plainest kind of print, on the tablet in the British Museum dating back beyond the destruction of Nippur, over 12,000 years ago. Any one can see it for himself.

THINKS SOUL HAS WEIGHT

Dr. Macdougall Tells Of Experiments At Death
(From a Boston Dispatch)

That the human soul has a definite weight, which can be determined when it passes from the body, is the belief of Dr. Duncan Macdougall, a reputable physician of Haverhill. He is at the head of a research society which for six years has been experimenting in this field. With him, he says, have been associated four other physicians.

Dr. Macdougall's object was to learn if the departure of the soul from the body was attended by any manifestation that could be recorded by any physical means. The chief means to which resort was made was the determination of the weight of a body before and after death.

The method followed was to place a dying patient in bed upon one of the platforms of a pair of scales made expressly for the experiments, and then to balance this weight by placing an equal weight in the opposite platform. These scales were constructed delicately enough to be sensitive to a weight of less than one-tenth of an ounce. In every case af-

Continued on fourth page.

OF WHAT USE ARE CHRISTIAN CLERGY?

Their Legitimate Function Admits of No Discussion
but Their Title to Teaching is Drawn
from Self Alone

(By J. Cohen.)
In another well written article in the London Freethinker, the writer says:

"What is the place," asks Canon Hensley Henson, "which the Christian clergy ought to hold in the general life of the nation to which they are accredited persons may be a matter of dispute. To the outsider, it would seem that their authorisation to play the part of teachers comes entirely from themselves; but the part that is, or ought to be, or might be played by the clergy in our national life, is a question that concerns everyone. For, directly or indirectly, we are all compelled to support them, and both directly and indirectly we all feel the results of their existence. No body of men, as numerous as are the clergy, and appearing in a public capacity, could be without some effect on life, whether the effect be good or bad.

What is the legitimate function of the clergy does not admit of much discussion. The real and only honest function of the priest, whether in savage or civilised times, is that of an intermediary between man and supernatural forces. It can be emphasized that this is the function of the priest in all religions, notably in the Roman Catholic Church. Among more modern bodies it is to be seen in the expressed belief of the Anglican clergy that the candidate for the priesthood is moved by the power of the "Holy Ghost," and in the "call" of the dis-senting clergy to the priesthood. It is the one quality that the priesthood of all times have in common; all else is a mere addition assumed by the priest because of this primitive occult function. Divorced from this function the priest stands on the footing of an ordinary citizen, and is to be judged from the point of view of simple social utility. But putting on one side the Roman Catholic clergy—and even of them the statement contains a large measure of truth—the belief in the occult power of the clergy is practically defunct. No intelligent person believes that the initiation of a man into the ministry gives him any greater knowledge of, or control over, cosmic forces than would his apprenticeship to a handicraft. And, for this reason, the clergy are driven to assume certain functions which are not theirs by right, and which, as a matter of fact, they are ill qualified to perform.

So much for what the function of the clergy ought to be, although not many of them would admit as much. Canon Henson says the clergy are primarily charged with the task of teaching and exhortation. As a matter of historic fact, no; for, even though teaching and exhortation have for long been associated with their functions, their selection for these tasks was dependent upon the belief that they possessed an occult influence denied to ordinary men. What the function of the clergy is, is also clear. Canon Henson says "Experience in many lands, and in almost every age, tends to show that the fault of the clergy, as a direct influence in politics, has been that of servility to the reigning political force, whatever it may be;" and he also refers to the Socialistic sentiment now current in the churches as merely an illustration of "this great law of official parasitism which has prevailed in history."

That the clergy have at all times—with very rare exceptions—pandered to the political force that happened to be the most powerful—so long as it was not directly and avowedly the plainest and best-supported truths of history. Their attitude upon the recurring questions of peace and war

series as a good illustration of this. The innumerable sermons preached on the un-Christian and essentially barbaric nature of war during the peace propaganda—just before the South African war—only threw into greater distinctness the unanimity of the clergy in fanning the war-flame during that outbreak. During both periods they were not teachers, but echoes; and, although they exhorted, their exhortations took the direction of puffing an already over-inflated and immoderate sentiment instead of counselling wisdom and moderation. And this, too, was only an illustration of the law of clerical parasitism, a phenomenon so constant, that there is scarcely a single social or political movement which has not been originally ignored or opposed by the clergy, and afterwards supported when it had attained "respectable" dimensions.

There are, indeed, two causes for this "official parasitism" of the clergy. The first is, that the clergy, as clergy, and in a civilized community, at least, are, by nature parasitic. They carry out no useful purpose that could not be performed equally well in the character of an ordinary citizen. They are to the state what a rudimentary organism is to a dual organism.

fact, coupled with the primitive function of miracle worker in virtue of which they once ruled, makes them peculiarly dependent upon the popular good will. Hence the pandering to the prejudice of the moment as a means of retaining their hold upon the people. Nor is this all. With the decay of their proper function, the clergy have played to the gallery for no means ignominious. On the contrary, while they have postured for the netertainment of the former, their performance was intended for the benefit of the latter. As Canon Henson says, they have been servile to the dominant force, whether it may have been absolute government, autocracy, aristocracy, or constitution. They have been the hereditary bulwarks of vested interests and class privilege. Their training of the mind was only the preparation for the exploitation of the body. And the manner in which the privileged classes and the clergy have gone hand in hand, the way in which one has encouraged religious belief among the people, while the other has preached obedience to authority and contentment under injustice, are phenomena full of significance to such as read history aright. Thus, from both causes, the clergy have been impelled along the lines of playing to the passions of the moment. First, because their whole welfare is dependant upon the success with which they can gain the support of the more powerful, if sinister, interests in the State, and secondly, because the only way they have of making their advocacy worth purchasing, is to demonstrate the existence of a large following among the mass of the people.

Judged from a purely social point of view, the existence of the clergy as an organized body is wholly without a fair to say they contribute nothing to any of the arts or sciences, as the reply might be made that this is not their function. But as regards morals and religion, we are surely meeting the modern clergy on their own selected ground. Yet what are the facts? So far as religion is concerned almost, if not quite all that we know of the real nature, origin, and development of religion is due to the labors of people outside their ranks. While the clergy have stood forward as the only accredited authorities on religion, others have stepped forward and, in defiance of clerical opposition, taught the world all that it really knows of the true nature of religion. The efforts of the whole of the clergy as a body has been given to hiding, suppression, or—when this was not possible—minimising or distorting the truth of the matter.

The influence of the clergy on ethics is equally clear and striking. One need only consult any accessible history of morals to see how insignificant is the part played by the clergy in developing a science of ethics. They have invariably played as a victory any thesis that aimed at demonstrating the impossibility of reducing human conduct to a science. In the

is hardly more praiseworthy. They have, of course, taught the common forms of the common virtues—virtues of actual teaching, their record, which, in some form at least, are condemned by none and praised by all. But they have generally ignored those finer developments of character upon which a healthful application of the common virtues depend, with the result that failure is written all over their efforts. Centuries of power and authority have not enabled them to make the people under their control conspicuously truthful, honest, sober, or industrious. Such success as they have met with has been far more in the direction of causing people to refrain from bad conduct through sheer moral cowardice than as an expression of healthy moral development. It is, indeed, too often forgotten that an outward conformity with accepted ethical standards may be as much due to a deficiency of moral character as it is to strength of conviction.

Of the clergy themselves, perhaps the less said the better. Still, it may be safely said that as clergymen—and I am not concerned with them in any other capacity—their general standard of conduct is as low as that of any other educated class of the community—if it is not lower. Mr. John Morley once said that the morals of the Anglican clergy were generally on a level of those people who could see no harm in swindling a railway company or defrauding the revenue. There really was no need to single out the Anglican clergy, since the same qualities characterize all. In their general dealings, in the treatment of opponents, in the circulation of false statements, in the art of saying one thing and meaning another, or of taking payment for preaching one set of doctrines and teaching another, the clergy practice a code of morals that would not be tolerated in the professional world, and which would in business ruin a man's credit. Catholics and Dissenters are alike in this. The large portion of the sectarian press devoted to disproof and counter charges is evidence of its widespread character. And the fact that such conduct is taken as a matter of course, as what ought to be expected, is proof of the real influence of the clergy in their capacity of public teachers.

What the clergy might be is another question. The presence of forty or fifty thousand educated men honestly engaged in the study of the history of the world, and the study of the history of the human mind, would be a force of great value to the world. But, even only \$6 per year is the interest, at 6 per cent, of \$100 every year. And, as money on interest, with the interest reinvested yearly, doubles itself in less than 12 years this \$6 yearly tobacco expenditure, in the first twelve years would (thus invested) amount to more than \$100 cash. Besides, as he who borrows at 6 per cent usually so invests it as to make more than that rate out of it else he would not borrow, tobacco users could probably realize a very much larger per cent out of their tobacco money by using it themselves in much more profitable ways, thus, perchance, doubling it in half the time or once every six years, which rate, in sixty years would make over thirty times the amount figured below. Figure it out for yourself and see if I'm not right—incredible though it seems.

NOTES ABOUT VALLEY FORCE

Interesting.. Renunciations.. of the American Revolution Brought... From History.

(James B. Elliott.)

It is indeed gratifying to note the fact that we have in the U. S. Senate, one who has studied history of the Revolution and was not unmindful of the service of Thomas Paine and the days that tired men's souls at Valley Forge, and so he is one of the possible candidates for President, he may yet be able to give Thomas Paine's name a place where it belongs or at least remove the stigma that Teddy has placed upon it.

There are two factions struggling for supremacy at Valley Forge. The Religious under control of Rev. Mr. Bullock, who have erected a chapel upon the site of where Washington was found in the snow in a prayerful attitude, and the stained glass windows attest the face with pictures. One windy was christened by a Bishop from Virginia, the Rev. Robt. A. Gibson. The words inscribed are: "To the glory of God in honor of the unfallen heroism, the Father of his Country, and the brave Virginians who so faithfully stood by him in this Valley."

Not a word about Thomas Paine, or the Rev. Jacob Duché, first chaplain of Congress and the Continental Army, who wrote to General Washington at Valley Forge:—

(Continued on Page 4.)

ECONOMY

Individual Economy Before and Superior to Political Economy.

SELF-GOVERNMENT PRIOR AND SUPERIOR TO STATE GOVERNMENT.

(By D. Webster Groh.)

Like the bigoted self-righteous Christian, who claims himself "saved" and his opponents "vile, hell-doomed sinners," a recent paternalistic Blade-writer showed his abundant "brotherly-love," "comradship" and respect for others "equal rights" by saying his opponents were "ignorant as a sucking calf," "braying donkeys," "exposing their ignorance," etc., all of which strong paternalistic argument we cordially reciprocate, as it applies a thousand fold more to himself.

His "Political Economy" definitions, explanations and conclusions are "clear as mud." He, who knows and practices nothing of "individual economy," generally "professes" to know everything of "Political Economy"—i. e. other people's economy—and distribution of their life savings.

He knows not that "time is the most valuable thing in all the world, yet the only thing of which almost all men are prodigal." They resort to expensive "pastimes," games, sports, amusements, "smokes," "booze," "dope" etc., in order to "while away" the precious time, that others gladly spend in productive industry, and then want those other industrious, economical people to share out their life savings with them. They claim the "social system" is all wrong, while it is largely themselves that have "gone wrong," like the drunken man who thought only himself sober and everybody else drunk.

Tobacco, for instance, doubtless injures the nerves, brain and health generally, and is expensive besides, yet very generally used. Few men spend less than twelve cents per week equal to \$6.24 per year for it, and many spend 4, 6, 8, 10, 12, 15, 20, 25, 30, 35, 40, 45, 50, 55, 60, 65, 70, 75, 80, 85, 90, 95, 100, 110, 120, 130, 140, 150, 160, 170, 180, 190, 200, 210, 220, 230, 240, 250, 260, 270, 280, 290, 300, 310, 320, 330, 340, 350, 360, 370, 380, 390, 400, 410, 420, 430, 440, 450, 460, 470, 480, 490, 500, 510, 520, 530, 540, 550, 560, 570, 580, 590, 600, 610, 620, 630, 640, 650, 660, 670, 680, 690, 700, 710, 720, 730, 740, 750, 760, 770, 780, 790, 800, 810, 820, 830, 840, 850, 860, 870, 880, 890, 900, 910, 920, 930, 940, 950, 960, 970, 980, 990, 1000, 1010, 1020, 1030, 1040, 1050, 1060, 1070, 1080, 1090, 1100, 1110, 1120, 1130, 1140, 1150, 1160, 1170, 1180, 1190, 1200, 1210, 1220, 1230, 1240, 1250, 1260, 1270, 1280, 1290, 1300, 1310, 1320, 1330, 1340, 1350, 1360, 1370, 1380, 1390, 1400, 1410, 1420, 1430, 1440, 1450, 1460, 1470, 1480, 1490, 1500, 1510, 1520, 1530, 1540, 1550, 1560, 1570, 1580, 1590, 1600, 1610, 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